

GENERAL RELIGIOUS A. S. CONVENTION.

The Convention, called by the committee appointed by the convention last year, convened in the South Church, in Hallowell, on Wednesday, 7th January, at 10 o'clock A. M. It was called to order by Rev. Dr. Tappan of Augusta; Hon. D. Farnsworth was chosen Chairman; Philip Weaver and Woodbury Davis Secretaries; prayer was offered by Dr. Tappan, after a hymn had been sung.

On motion, the following gentlemen were appointed a committee to prepare resolutions for the consideration of the convention, viz:

Rev. Dr. Tappan, Augusta
" Mr. Hawes, New Sharon
" Lovejoy, Cambridgeport, Mass.
" Randall, Readfield
" Cole, Hallowell
" Williams, Augusta
" Leavitt, Boston
" Redlon, Gray
" Day, Hallowell

While the committee was absent, the convention spent a season in prayer to Almighty God for his blessing, led by Rev. Mr. Morse of Augusta.

The committee reported some resolutions, which were accepted for the consideration of the convention, and gave rise to interesting remarks from several gentleman. The remarks of Rev. Mr. Lovejoy and Rev. Mr. Leavitt upon the sin and crime of slavery against God and man, were very highly interesting and instructive.

AFTERNOON SESSION.

Met agreeably to adjournment. President in the chair. Prayer offered by Rev. Mr. Thurston of Winthrop. Resolution respecting the admission of slaveholders to mission churches was taken up and discussed by Rev. Mr. Lovejoy, Dr. Tappan, Rev. Mr. Morse, Rev. Mr. Thurston, Winthrop, Rev. Mr. Warren, Rev. Mr. Randall, Mr. Brown, Bangor, and Rev. Mr. Thurston, Searsport.—This discussion was conducted with earnestness, kindness and great ability. The question discussed was, ought the missionaries of the various denominations to receive slaveholders to the mission churches? Dr. Tappan in the affirmative; the others opposed. The remarks of Rev. Mr. Lovejoy and Dr. Tappan were chiefly upon the report of the A. B. C. F. M. Dr. T. in favor, Mr. L. against.—Adjourned to meet at this place at half past six o'clock this evening.

EVENING SESSION.

Met according to adjournment. Prayer by Rev. Mr. Warren. The most of the evening was spent in discussing the resolution under consideration in the afternoon; Rev. Mr. Leavitt and Dr. Tappan participated. The speech of Mr. Leavitt was very able.

Voted, "That when this convention adjourn, it be to meet at this place at half past eight to-morrow morning.

MORNING SESSION, Jan. 8.

Met according to adjournment. Prayer by Rev. Mr. Robinson. On motion, the following gentlemen were appointed a committee to devise ways and means for more effectually carrying forward the religious aspects of this cause, viz:

Rev. Mr. Randall, Readfield
" Willey, Hallowell
" Sawyer, Augusta
" Redlon, Gray
" Cole, Hallowell

The resolution relative to the obligation of Christians to be active and persevering in the cause of emancipation, was discussed at length and with ability. The substance of the resolution was, that active and persevering efforts for the emancipation of the slaves, should be regarded as essential to consistent Christian character, and as solemnly binding on the conscience. The discussion was one of thrilling interest. Rev. Mr. Thurston of Searsport, Rev. Mr. Lovejoy, Rev. Mr. Warren, Rev. Mr. Thurston, Hallowell, Rev. Mr. Parker, Foxcroft, Mr. A. Willey, Hallowell, and Rev. Mr. Leavitt, Boston, participated.

The committee to suggest measures for action made the following

Report.

The committee appointed to devise ways and means for more effectually carrying forward the religious aspects of this cause have attended to their duty and beg leave to report.

1. They recommend the appointment of a committee of five, who shall have charge of the whole subject.

2. They recommend that this committee be instructed,

1. To call another General Religious Convention, at such time and place as they may judge best.

2. To secure the services of individuals in the different counties in the state, to bring the subject of Slavery before the community by sermons or lectures as may be deemed most proper.

3. To employ the press, diffusing light upon the subject of slavery, in such manner as they may think proper.

4. To bring the subject in some definite form before the several religious bodies in this state.

5. To appoint a committee in each county to call Religious Anti-Slavery Conventions in the several counties.

6. To take any other measures that they may judge proper for effectually carrying this glorious cause to a triumphant victory.—Adopted.

The following gentlemen were chosen a committee to carry out the measures proposed in the above report, viz:

Rev. Mr. Morse, Augusta,
" Whitney, Hallowell,
" Cole, Hallowell,
" Hawes, New Sharon,
" Warren.

A resolution was passed relative to Miss Coburn and her mission in Canada, and a committee appointed to present her case to the people of Maine, and act as an organ of communication between her and those who appointed her. The following were ap-

LIBERTY STANDARD.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."—Leviticus 25: 10.

VOL. V.

Wm. R. Prescott,
Dear E. Dole,
A. H. Howard. } Hallowell.

Voted, That the convention tender their thanks to the proprietors of this house for their kindness in granting its use to this convention, and to the citizens of Hallowell, for their hospitality in entertaining the friends of the convention.

A vote of thanks was passed to the President.

Voted, That the editors of religious newspapers circulated in this state, be requested to publish the doings of this convention.

The convention then adjourned.

The convention was numerously attended by the clergy and laity of all denominations of christians in the state.

All the discussions were characterized with harmony, kindness and ability. It is said by those who have attended many such meetings that it was the most interesting they ever attended.

D. FARNSWORTH, President,
PHILIP WEAVER,
WOODBURY DAVIS. } Secretaries.

HALLOWELL, MAINE, THURSDAY, JANUARY 15, 1846.

NO. 24.

Board from small beginnings rise up at the call of the widow and conscientious poor of the fold of Christ, and receive the favor of the "common people" and country churches generally, and possibly the favor of the Great Head of the Church, and go forth to battle valiantly against Heathenism at home and abroad, with the world for the field of its labors—if this is to be the result—if we are to be shut up to the alternative of choosing between a great overgrown time-serving Body, and a consistent, conscientious, congregation at Board of Missions, and God shall raise up such an one, we cannot, we dare not, for one moment hesitate which channel to employ for the distribution of our Missionary contributions.

I have expressed my own feelings and the feelings of my people on this Missionary question because I suppose it will of course receive the attention of the convention. May your meeting result in great good—good to ministers and churches, and good to the slave whose imploring cry is continually coming up to us for relief. Yours truly,

E. G. CARPENTER.

Political Department.

SPEECH OF REV. JOSHUA LEAVITT.

Remarks of Mr. Leavitt of Boston, on the Resolution relating to the necessity, origin, and objects of the Liberty party, before the State Liberty Convention.

Mr. President.—This resolution brings before us the Liberty party. And it may be well for us to recall to mind the circumstances in which it was formed. At the time of its origin, anti-slavery societies had been in existence for ten years, and through their instrumentality, much had been done to awaken the public mind to the great subject of slavery.—By printing books and putting them in circulation, by sending out agents, and through various other means, the attention of the people had been turned to this subject, and a great deal of good resulted. Local societies were formed in all the free States, and in some of the slave States, the question of opposition to slavery was to some extent made a test of fitness for office, the custom of questioning candidates was becoming general, and public opinion seemed to be fast turning in our favor.

But in the midst of this triumphant progress of the cause, the whole was brought at once to a stand. Wise men were at a loss which way to turn,—what course to pursue. After all that had been said of the evils of slavery, of the ruin it had wrought in our political system, and in our morals as a people,—notwithstanding all that had been said of its monstrous injustice to the slave, and all the moral and political agitation which had been produced, in 1840 it became manifest that there was a sorcery in party politics which overpowered all these agitations, and bewitched the minds of even the best men; and which promised to bring the country to bow down lower than ever to the slave power.

The chief of the Democratic party had disengaged the North by his declaration in his

inaugural of 1836, that any bill that should pass

Congress having for its object the abolition of slavery in the District of Columbia, would never receive his approval,—a declaration so anti-republican in principle, and so servile in practice, that it shook his party in the North to the centre.

In all the free States the leading men in that party felt that in going so far

to please their southern allies, they had sacrificed themselves at home,—that they were the subjects of scorn and contempt among the free people of the North. And they called upon the South to stand by them in their emergency, and save them from ruin. And yet, in the face of all these difficulties we saw the party again prepared to risk themselves upon the same candidates.

On the other hand, it was supposed that the Whig party would select the great author of the Missouri Compromise as their Presidential candidate. And with his personal popularity, it was supposed that even anti-slavery men would support him for the sake of testifying their disgust at the servility of the Democratic candidate.

Under these circumstances, a handful of men in Western New York, fourteen in number, headed by Myron Holley, hoisted the standard of an independent political party.—

It was a great, a fearful, a sublime undertaking,—requiring a moral courage which few men possess. They knew the cost,—they knew the strength, and the combination of those passions and prejudices against which they had made a stand,—they knew the extent of those interests which would be bro't against them, but they did not shrink. They went forward in the path of their duty; and every one of those men who remains alive, has stood firm to his pledge.

Whatever the reason was, one thing is certain,—the Whigs at the Harrisburg Convention dared not nominate Henry Clay. No reason has ever been assigned why they did not nominate him, but because they dared not.

They did not refuse to nominate him because they were opposed to slavery, this is certain. For they took one in his stead who was equally with him a friend of slavery, and who even had a prior right in the patent of the Missouri Compromise. And they took for his colleague in the campaign, that man whose qualifications are all summed up in his name, John Tyler;—then and always a Democrat, a slaveholder, and a nullifier to boot.

After all the light which the special pleading, wire-drawing, of the advocates of the cause in some portions of our country, synods and assemblies, are weaving cords to bind this *incubus* indissolubly upon her; it is time for the ministers and churches of New England, to rise and protest wisely and kindly, but plainly and solemnly against the imposition of such a guilty burden. When Ecclesiastical Bodies are apparently struggling to throw the sacred shield of Christianity over the ugly features of Slavery, and dressing up the monster for the admiration of coming generations; it is quite time for the ministers and churches of Maine to "also give their opinion," in manner if possible, that will not be misapprehended. I have only time before the mail goes out to write a few lines to apologize to my anti-slavery brethren for my absence.

I regret that I cannot be present to share in their deliberations. I should rejoice to know that there was a full and able representation of our clerical and lay brethren throughout the State. It is quite time for those who hold moral power in their hands, to let that power go forth, in condemnation of an evil resting, at this moment perhaps more than ever before, upon the bosom of the church, as a great incubus.

Especially it seems to me, when in some

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What do we now think of the men who in former times were entrusted to the care of three millions of men? By the responsibilities of the Contingency that Congress, in 1774, '75 and '76, were great, weighty. Certainly the responsibilities which rest upon us are not less.

Now we must not forget that no other class of people take up these responsibilities. No Sir, not even other classes of professed anti-slavery men. I was struck in reading Dr. Pond's letters on this subject, to see that in them, so far as I recollect, not a single allusion is made to the interest which the slaves have in this question. The interests, the welfare, the condition of the poor slaves themselves do not seem to have been at all before his mind. Upon the Liberty party, then, do all these interests rest?

But these are not the only interests with which we are entrusted. By us, if at all, must our country be delivered from slavery. Whatever are the evils which slavery inflicts upon this nation, moral, social, political, financial, there is no hope that these evils will ever be removed unless the Liberty party shall be able to do it. Mr. Clay well says, that no other party has taken up the abolition of slavery as its object. But we have taken it up. And this fact ought to have secured us from the insulting demands of those, who either forgot that they were men, or else forgot that we were men, and therefore demanded that we should give up our object, and merely seek to keep out Texas. Our object is not confined to one State or Territory. It embraces our whole country. And we mean to drive slavery from the whole of it. No other party has any such designs. On us all the interests involved in this question rest.

It is said by some, even by men of great talents and eloquence, that all hope for equal rights is in the Democratic party. But these men do not discriminate between the professions of a party, and the acts of a party. The Democratic party makes some good professions, but practices none of them. It rises periodically by its professions, and sinks as periodically by its crimes.

On the other hand, there are those who contend that the Whig party is the more favorable one in which hangs all hope of abolishing slavery; and this because they were in favor of the right of petition. If they were, why did they not give it to us when they had the power?

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Correspondence.

For the Liberty Standard.

LETTER FROM DR. N. PEASE.

BRIDGTON, JAN. 8, 1846.

DR. WILLEY:—I have long anticipated much pleasure in relation to our approaching anniversaries; for I have expected till within a few days, to be present to enjoy the rich feast which the true lovers of Liberty and humanity will have spread before them. But duty seems to call me in another direction at this time and I must obey. Although I am denied the privilege of meeting the friends of Liberty and the slave at Hallowell next week, by circumstances that I could neither control or postpone, yet I did not forget that I had a duty to discharge to the slave; and the question arose in my mind, "how shall I discharge my obligations to the slave if I do not attend the anniversaries of his friends?" The thought occurred to me, that perhaps I might obtain a new subscriber to the *Liberty Standard*; so I harnessed my horse and started off in quest of subscribers, and send you the result of my labors—and the cash—which I doubt not will command a willing obedience.

And now brother Willey, if every Liberty man in the State, who is not at the Conventions, will just go and do as much and no more than I have done, will not the *Liberty Press* in the good State of Maine be at once put upon a firm foundation that the combined efforts of all our enemies can neither shake or destroy. I hope the Liberty Convention or the Maine Anti-Slavery Society, will put one or more agents into the field immediately. The action of the Religious Convention I shall look for with a good deal of interest. Will the Convention take measures to form a Missionary Society, auxiliary to the Maine Anti-Slavery Society? Will it recommend a monthly concert for the slaves? I am in the Convenor's courage and pieté, and against the convention to take a bold position taken by the trine advanced and adopt some mode of American board contributions of abolition action by which purposes may be turned into the American Union Missionary Society.

Believe me, yours as ever,
ELIAS WELLS.

For the Liberty Standard,

The Reading Room Association Again.

DEAR BRO. WILLEY:—Owing to the health of my family and other circumstances, I shall not be able to attend the meetings at Hallowell. I trust you will have a good stirring meeting, and right glad should I be to join in its deliberation, and listen to its spirit-stirring appeals. But I hope I shall be able to do something for the cause at home.

I have a few things I should like to say if I were there; but should like to have a short extract read at the opening of the discussion, from "Crabb's Synonyms," showing the difference between "slavery" and "servitude," which is too often confounded. There is a great deal of pro-slavery capital made out of the assumption that we are to understand the term "servant" in the Bible, as meaning slave. If our translators thought so, why did they not use the word *slave*? Did they, as some suppose of the framers of our Constitution, feel ashamed to have such a word in so sacred an instrument, and therefore substitute *servant*?

I see by the Standard, that the report of the American Board and the subject of "organic sins" is likely to come up for consideration.—With respect to the Report, I think there is much truth in it—much that seems on the side of liberty and humanity—but after all, to what does it amount practically? The horse and saddle are given to liberty, and then slavery is allowed to take the reins—"to turn about the whole body," so at least it seems to me.

As to "organic sins," Dr. Beecher complains that he is misunderstood, or misrepresented by Abolitionists. I think it likely it may be so to some extent. But I have a kind of short-hand way of judging of a man's principles, by seeing what use he makes of them. Dr. B. and his theory of "organic sin" was employed to sustain the report of the Board. That report justifies and sanctions the course of the missionary in gathering slaveholding churches. I know much is said in some quarters about its being designed to meet the case of some good Christians who held the "legal relation" by constraint after having done all they could to free themselves from it. But if it was so meant, why was not such meaning expressed. I can find no evidence from the report, that the Board would have its missionaries regard the holding of men as property in itself considered as any objection to church membership more than the holding of cattle as property. The abuse of such property by improper or cruel treatment, would, I suppose, in either case be regarded as an objection. I cannot regard the report, in view of the circumstances which called it forth, as opposed to slavery, but only to its evils.—Such, then, is the report which Dr. B. would sustain by his theory of "organic sin." And I repeat, that after reading nearly all he has written in explanation of his views, I can see no safer way of judging of the nature of his principles, than by the use he makes of them. If, then, he did not misconceive the practical import of that report, and if his sentiments, as he says, have not changed since he wrote the "declaration of sentiments" of the Illinois A. S. Society, I conclude that he was at least as much misunderstood by Mr. Birney and other anti-slavery leaders, than as he is now. I must confess that I cannot, even now, find the sentiments in that "declaration" which I could have understood as justifying the report of the Board. But after all, tho' I cannot understand him fully, I trust Dr. B. is sincere, and an enemy to oppression—but he must not wonder that many Abolitionists think his recent course tends to uphold it, and we have seen so many prominent Abolitionists die from consumption, by breathing, so constantly, pro-slavery atmosphere, that he must not wonder if some should be unreasonably jealous of the symptoms.

Yours, L. WISWALL.

The Republican Creed.

The Washington Union is republishing the resolutions of the Baltimore Convention, as landmarks for the party. Among them is the following, which plagues the whole party against even the discussion of Anti-slavery topics in Congress. The party are thereby pledged against any action respecting

the *abolition of slavery or slave-trading* in the District of Columbia. Who would be such a "Democrat?"

Resolved: That Congress has no power, under the constitution, to interfere with or control the domestic institutions of the several States; and that such States are the sole and proper judges of everything appertaining to their own affairs, not prohibited by the Constitution; that all efforts of the abolitionists, or others, made to induce Congress to interfere with questions of slavery, or to take in effect steps in relation thereto, are calculated to lead to the most alarming and dangerous consequences; and that all such efforts have an inevitable tendency to diminish the happiness of the people, and endanger the stability and permanency of the Union, and ought not to be countenanced by any friend to our political institutions."

Letter from Rev. Elias Wells.

This letter was not perhaps intended for publication, but we think the esteemed writer will not object. We regret his detention, both for his sake and that of the cause.

NORTH EDGECOMB, Jan. 5, 1846.

BROTHER WILLEY:—Surrounded as you are with great and good men, (or will be when this reaches you,) you will not, perhaps, have noticed the absence of one so obscure as myself, from your great convention. But could you have seen the strength of my purpose to attend, (a purpose unshaken by bare ground, interspersed here and there by patches of ice, which render travelling in any way difficult, if not dangerous,) you would not ascribe my absence to want of interest in the subjects of the meetings, or to a want of resolution.

But Providence seems to forbid me even this privilege. All my arrangement for going were made, and I should have been on my way this morning at an early hour; but I am called upon to attend a funeral on Wednesday day under circumstances from which I do not see how I can be excused. On Thursday was morning an aged member of the church taken sick, and died yesterday evening at 2 o'clock.

So you see why I cannot go. I assure you I am greatly disappointed. But I have this to comfort me, that "measuring, as I could do little, with what you said concerning the 'high regard' which you observed for all the institutions of the church, 'as the glory of the age, excepting the faults on the matter of slavery'—but, as you well know, the sentence above quoted and then, in an under handed way repeats the charges made by the Association. Well, sir, I cannot agree with you in the judgment which you have advanced in the latter part of the sentence. I do not think it will show a want of self-respect in abolitionists who contemplate going to this Seminary, should they not go somewhere else. I think, that they may have all proper respect for themselves, and still go there. I would have them go there, one and all, and see if they cannot purge it from that mean spirit which cannot pardon anything to the spirit of Liberty—freedom to the slave—that is shut up in a man's bones—not make allowance for the first thought of a man, just stabbed in the face, by one at his back, who has given the thrust, and then taken some position and says—"Oh, I only intended to do it in a private way, and I am under no obligation, publicly, to state or defend my course!"

All I can say is, I should not, as I now think, have entertained this sentiment or opinion. But for one, I can overlook this. My Editor, just as easy as I can, overlook some sayings, with which I have full sympathy, of Father Cummings, and remain a paying subscriber to the *Liberty Standard*, as well as the *Christian Mirror*, still.

But quoting this sentence, with what "A. C." says of your advice concerning the Maine Missionary Society, and the A. B. C. F. M. does not substantiate the charges against you, which we find in the letter of the Committee. Let not "A. C." who has, on his own responsibility, undertaken to defend the cause of the B. R. A. and the Committee, attempt to get over the matter of the charges in this way. Let him come up to the mark, if he hopes to have the decision of the public against you. You are as able, Mr. Editor, to take care of yourself, when these gentlemen bring forward their proof, as you have been before.

You can show them the falsity of these charges, and the lameness of their evidence. I do not write to defend you against any charges which the R. R. A. may bring against you. What I am writing for, in common with many others, is to see their proof.

Come gentlemen of the R. R. A. and of the Committee, do not leave yourselves in the hands of "A. C." you can do much better for yourselves, than he has done for you—or your case is very, very lame. Let us hear from you.

Extract of a letter from Dr. Humphrey.

NORTH YARMOUTH, Jan. 3, 1846.

MR. WILLEY:—It is a disappointment to me that my health is too poor to attend the meetings next week. I hope we shall be represented from this town.

The consideration of two facts, although they are no worse than all acts done wittingly to support slavery, yet as they come up now make me very sad, viz.—That Torrey, and other members of the church, should be taken and put in durance vile by the slave power, and not one *universal resolve* be proclaimed by every christian church in the land, that they will labor and pray for their release, and for the overthrow of the vile system, which causes such mischief. And that men from the free states, and some of them too members of orthodox churches, and all of them elected by men professing to love liberty, and many of too professing the religion which requires us to do as we would that others should do unto us—that these men have stood up in Congress and committed the damnable sin of falling down and worshiping the slave power upon millions yet unborn. And those of these wicked men who have done this deed that are church members, no doubt may return to their homes sit down at their Communion table and under the preaching of their ministers without reproof.

In haste, yours for truth,

Z. HUMPHREY.

POLITICAL LIES NO SIN.—The *Liberty Press* of Utica, N. Y. says that in Madison County, a brother was put upon his trial before a Church council, for forging and publishing a falsehood about Mr. Birney. The accused confessed that the story was "made out of whole cloth" and destitute of truth; but then, the council acquitted him on the ground that it was only a political lie. This is a good beginning in the way of carrying out the new theory of organic sins.—*True Wesleyan.*

Later from Jamaica.

By the arrival of the brig Milton, Capt. Murphy, at this port, we have files of *Kingsborough* paper to the 9th ult., from which we glean the following.—*Tribune.*

The Railway between this and Spanish Town has been running since its opening with the greatest success and safety, taking on several occasions upward of 1000 passengers per day, and yielding proportionately large returns.

That this island has been for some years past in an embarrassed and distressed condition, as compared with previous years of prosperity, is undeniable. The causes of the depression are sufficiently well known, but even were they not it is not our present purpose to inquire into them, as we think they are disappearing, and that the country is receding from prostration towards a point of

prosperity more imminent than at any previous period. The evidences of this are abundant. We speak not of freedom, for that is the cause; but the effects are apparent in the existence and prosperity of banking establishments and of Railways, in the projection of many public enterprises, in the superior morality and enlightenment of all classes, and in a variety of minor points, the rest, but perhaps the least striking, of which are the many building improvements already completed, and now in progress in the most important part of our City.

The weather is dry, but the excessive heats of the day have considerably abated, while the nights are cool and pleasant.

ARREST OF SLAVE SHIPS.

The *Sierra Leone Watchman* of the 30th August, says—

"Commencing from the period when the strength of the squadron was augmented by the addition of steam power, (being also the date of Commodore Jones' arrival,) in April, 1844, up to the last month, (June) so short a period as fourteen months, no fewer than between sixty and seventy vessels of various sizes have been captured by her Majesty's cruisers, for being engaged in the slave trade. Out of this number not one has escaped condemnation, either for being equipped for the slave trade or for having slaves on board; in the latter case, upward of five thousand slaves have been rescued, and emancipated by the courts in this colony."

MEETING OF SLAVEHOLDERS.—The citizens of Queen Anne's county, Md., are to hold a public meeting on the 6th of January, at Centreville, to adopt measures to prevent the escape of their slaves by means of Abolitionists.

An iron house, 22 by 50, feet has been erected in Philadelphia, for some manufacturing purpose. The walls and floors are of cast iron, the rafters of wrought bars, and the roof iron plate.

Will the *New York Tribune* have the goodness to inform its readers, that in the recent admission of the *Pirate State* of Texas into the Union, not a single Whig vote was given against it from the State of Kentucky! Of the nine Whig members of Congress from that "gallant State," FIVE VOTED IN FAVOR OF ANNEXATION, and four shot the pit! as the "gallant Harry" himself did at the time of the Lexington mob, last August.

These are the chaps that were to have kept Texas out of the Union—are they? Pity the Abolitionists couldn't have voted with such a set of moral beauties, in 1844!—Herk. Freshman.

SLAVERY AGITATION.—The Ashtabula Ohio, *Sentinel*, says—"At three of the churches in this place on Sabbath, the afternoon sermon was on the subject of American Slavery. A meeting of all the congregations on the same subject was held in the evening. Services are in preparation for circulation addressed to the Legislature, to remove from the blacks of Ohio all disabilities on account of color."

BURNING A TAX-COLLECTOR IN EFFIGY!—In the proceedings of an Anti-Tax Meeting held in the 4th election district in this county, (published in the *Democrat* of yesterday,) we find it stated, after the passage of sundry revolutionary resolutions, that

State Tax-Collector, in an Effigy of the on the gallows! shot down!! and kicked about!!! The meeting was addressed by Jacob Power and John Malehorn, Esq.—We have room for only one of the resolutions

he did vote on, and that he did vote on.

Resolved: That it is the opinion of this meeting that any man who would undertake to collect the State tax for the benefit of European or American stock gamblers, brokers, and speculators, would bottle the sunshine and huckster out the dew of heaven.—*Westminster Carrolltonian*, Jan. 1.

QUAINT IDEA OF PLEASURES IN HEAVEN.

Jerome Taylor, speaking of the widow of a blacksmith who was constantly laboring to procure the necessities of life, thus beautifully but quaintly portrays her character:

"Thus she lived, poor, patient and resigned."

Her heart was a passion-flower, bearing within it the crown of thorns and cross of Christ. Her ideas of Heaven were few and simple. She rejected the doctrine that it was the place of constant activity, and not of repose, and believed, that when she at length reached it, she should work no more, but sit always in a clean white apron, and sing psalms."

THE STANDARD.

HALLOWELL, MR. JAN. 15, 1846.

THE ANNIVERSARIES.

These occasions far exceed the anticipations which had been raised. They were noble, excellent—the best anti-slavery meetings we ever had the privilege of attending. The attendance was large when the severe snow storm on the second day is taken into account. Large numbers as we have learned since, were intending to start on that day, not being able to spend three days. We are informed that about two feet fell a few miles back. Would that more had started the first day! So rich, so glorious a feast of great truth, of eloquence, of philanthropy, is seldom enjoyed. Could the mass of the people have been brought within its influence, the State would be elevated.

Mr. Leavitt's addresses were of the highest order of solid and eloquent argumentation. Few—very few men in this country can concentrate an equal degree of intellectual and moral strength. Well is it for the slaves and the country that Providence raised up such a man for the present time. We abhor worship, but we cannot but appreciate true greatness and goodness. When he visits Maine again the people will come in great numbers to see who he is that is traduced for the benefit of slavery. They will yet become acquainted with Joshua Leavitt.

Mr. Lovejoy is well known in this State as a popular speaker, but unless our readers add fifty per cent. to their former idea of him they will fall far short of the power he now wields on this subject. So far as we have heard, every body was pleased, (except the "everlasting grumblers," as Alvan Stewart calls them,) all were instructed; many hearts were for the first time enlisted for the slaves, and many more roused to new and nobler efforts, through the labors of these men and of other able men from this State. An excellent spirit prevailed, as is usual in our anti-slavery meetings, while truth was maintained with bold and manly integrity. Great good will be the result, we cannot doubt.

LATER FROM JAMAICA.

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The weather is dry, but the excessive heats of the day have considerably abated, while the nights are cool and pleasant.

STATE LIBERTY CONVENTION.

The proceedings of this Convention will be found in another column, and we doubt not they will be responded to by all Liberty men with great pleasure. Never have we seen more firmness, faith, courage, and readiness to work, manifested by Abolitionists, or more union of heart and purpose. The name of that eminent and true man,

SAMUEL FESSENDEN,

is placed upon our State banner with harmony and satisfaction. It is a worthy name, and adorns a worthy cause. A greatly increased Liberty vote is this year fairly within our reach. There appeared to be a determination in the convention to adopt means adequate to the end in view, then success will be reasonably anticipated.

During the sessions of the convention the *State Liberty Association* was formed, being the only convenient time for doing it. The plan was adopted, after mature deliberation, with entire union, and nearly one hundred and fifty names were entered as members, the most of them paying down. If all Abolitionists in the State will take hold of this measure with as much zeal and pleasure as those did at the Convention, it will afford the committee the means of placing several agents very soon in the field. It will be seen that the Executive Committee is generally one on whose wisdom and energy entire confidence may be placed. Nothing will be wanting on their part. They will immediately present the subject before the community, and will no doubt meet a hearty response, when the cause in Maine will receive a new impulse. The resolutions adopted will speak for themselves.

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Resolutions.

Resolved, That the Liberty party was formed to bring back the country to its original principles and objects;—to embody the friends of Liberty on common and effective ground against its great foe, American Slavery, and place all the inhabitants of our country within the protection of just and equal law.

Resolved, That it be hereby particularly recommended to liberty men in every town immediately to organize liberty associations, and that the names of all liberty voters and of all who approve of the liberty party be enrolled.

Resolved, That liberty men should regard it as a duty which they owe under solemn obligations faithfully to perform, to be always at the polls on every election day.

Resolved, That, without determining what may be the utmost limits of the powers of the constitution against slavery, in every case, it is unquestionable that the instrument contains powers enough, if brought into full play, to banish slavery from the country as its framework object, difficult as the subline, we are determined by the blessing of God to accomplish.

Resolved, That the events of the last year have increased our confidence in the necessity for the Liberty party, and in the wisdom and rightfulness of its principles and measures; while the other parties have more fully developed their hopeless servility or perfect impotence to meet the necessities of civil liberty in this country.

Resolved, That the question at issue between the liberty party and the rest of their countrymen, is the question of the existence of civil Liberty in this country.

Resolved, That the State Committee of the Liberty party be directed to issue an Address to the Abolitionists of Maine respecting their duties, in the present state of the cause.

Resolved, That the Whig and Democratic parties in their successive and alternate administration of this government, from the period of its creation to the present time have violated the Federal constitution for the benefit of slavery by various treaty stipulations with the Indians—with England and with Spain; by the appropriation of the people's money from the national treasury without authority of law for the special benefit of slave-holders—by the repeated interference of the Executive with other governments to prevent the extension of human rights—by the attempts of the Executive to obtain fugitive slaves from Canada and Mexico, by waging war with the Seminoles in Florida, at an expense of forty millions of dollars—by their approval of the most infamous slave laws in that territory, and by the purchase of the territory itself—by refusing to acknowledge the independence of Hayti—by the suppression of the right of Petition and the freedom of speech—by the extension of slavery in the admission of new slave states, and by the direct attempts of the national Executive to sustain the American slave trade.

Resolved, That we heartily respect the member of Congress who has recently in a tract entitled "The Rights of the free states asserted" shown from the records and conduct of this nation, the incontestable truth of the foregoing resolution, and thus furnish abundant proof of the necessity of the Liberty party in order to divorce the government from slavery and to bring it within the proper limits of constitutional restraint.

Resolved, That we believe the Rev. C. T. Torrey in violating the slave law of Maryland, acted in discharge of a high moral duty to his God, his country, and his fellow men.

The following was offered by Rev. Joshua Leavitt, and supported by him.

Resolved, That we do not expect Slavery to be abolished in this land by any one instrumentality, any one plan of operations, or any one class or set of men—but we look for it to be effected through the blessing of the God of our Fathers upon the combined efforts of all classes of people, acting in all lawful ways and through all honorable channels in which their influence can reach the evil—and this will be done whenever those who disapprove of slavery shall take up its abolition as their own work, and set about it as THE WORK that is now to be done.

MAINE LIBERTY ASSOCIATION.

Preamble.

Whereas we believe that, in prosecuting the great warfare which we have commenced against American Slavery, and in favor of the equal rights of man, we need an organization more adapted than any we now have, to the condition, and more efficient to meet the wants of this State, we do hereby agree to form ourselves into a Society to be governed by the following

Constitution.

ART. I.

This Society shall be called the Maine Liberty Association.

ART. II.

The general object of this Association shall be to awaken a public sentiment throughout this State that shall be opposed to slavery, and that shall lead the people to do all that is lawfully in their power, by moral and political action, for its abolition. This Society will seek to effect this object by appealing to the consciences, hearts, and interests of the people, through the instrumentality of agents, and the press, by printing and circulating documents, and by any other measures that may be thought proper.

ART. III.

Any person may become a member of this Association by paying annually to the Treasurer the sum of one dollar, and shall be entitled to vote at its meetings, and to receive one copy of all publications which shall be issued. By paying ten dollars at one time any person may become a member for life.

ART. IV.

The officers of the Association shall be a President, Secretary and Treasurer, who with five other persons, shall constitute an Executive Committee.

ART. V.

The several officers shall perform the duties which are usually performed by such officers.

ART. VI.

It shall be the duty of this Committee to adopt the most energetic measures in their power to advance the object of this society—they shall make arrangements for all meetings of this Association, appointing time and place, and giving notice thereof—they shall examine all accounts, and direct the Treasurer in the application of all monies, and make a written report of their doings at the annual meeting.

ART. VII.

The annual meeting of this Association shall be held in January of each year, when the Officers shall be chosen, and such other business transacted as shall be deemed expedient.

ART. VIII.

The Constitution may be amended at any annual meeting of this Association by a vote of two thirds of the members present.

The names of about 150 persons were attached to the above Constitution as members, most of whom paid down their annual membership subscription. Their names will be published hereafter.

The following gentlemen were chosen as Officers of the Association for the ensuing year.

D. FARNSWORTH, President.

W. M. WEAVER, Secretary.

W. M. PRESCOTT, Treasurer.

Samuel Fessenden,

Stephen Sewall,

R. G. Lincoln,

Austin Willey,

Jeremiah Curtis,

Ex. Committee.

CONGRESS.

WASHINGTON, January 2, 1846.

Soon after the assembling of the House, Mr. Cunningham, of Ohio, moved a set of resolutions stating that a very liberal offer had been made by our government, and many other efforts used, for settling the dispute between us and Great Britain, regarding the Oregon territory, which she had rejected, and measures taken to show that it is the terrors in that territory, and the effects dangerous of our title.

Objections were made to the reception of the resolutions, and Mr. Wentworth moved a suspension of the rules for the purpose of receiving them. The yeas and nays were ordered on the motion, and it was rejected—yeas 74, nays 79.

Mr. Davis of Kentucky, next presented a resolution that the committee of the whole be discharged from the consideration of the bill for the protection of American settlers in Oregon [Mr. Douglass's bill] until after the termination of the treaty of joint occupancy; and that the separate topics which enter into its composition, be referred to the several committees having special charge of those subjects, as, for example, the military, Indian, post, and judiciary committees.

The House refused to suspend the rules to receive the resolution.

Mr. Haralson then introduced, from the military committee, a bill for raising two regiments of riflemen, which he proposed to have referred to the committee of the whole on the state of the Union.

Mr. Douglass advocated the bill for half an hour.

Mr. Holmes of South Carolina, made a very emphatic declaration of the certainty of war, if the year's notice was given, and said that we ought to raise five regiments and \$20,000,000 instantly, if any such thing was in contemplation.

Mr. Adams rose, and his doing so, produced great sensation.

His speech was in his best style. It was well arranged, and temperate in its tone. He asserted the American rights to Oregon in very emphatic language, and urged the immediate passage of the resolution giving the year's notice. He said he was ready for it last year, and he was ready for it now. But that year's notice had been given, he was prepared for the most decisive action that could be asked for in preparation for war. But he said, "it can scarcely be necessary for me to say that I do not believe at all in any danger of war."

WASHINGTON, January 3, 1846.

The debate of yesterday, on the subject of preparation for war, continues to-day with undiminished warmth. The question before the House this morning may be stated as follows:—Mr. Haralson yesterday introduced from the Military committee, a bill for raising two regiments of riflemen, which he proposed should be made the special order of the day for Tuesday next, in committee of the whole.

The effects of Mr. Adams' speech on those who heard it, were much more profound than from the report which I have glanced over, it seems calculated to produce upon the reader. Its effect upon the House to-day is very obvious. When he rose yesterday, the House was upon the point of immediately taking the question upon the reference, and thus dispelling, without any more talk, of this preliminary dispute. But the extraordinarily emphatic way in which Mr. Adams delivered his sentiments on the general question appears to have inspired the House with a deep sense of the necessity of expounding his views.

Mr. Haralson made a short speech, and then moved the previous question, which was negatived with great promptness.

Mr. Durragh, a Pennsylvanian whig, made a very animated, and, indeed, a very good speech, in favor of immediate notice, and the adoption of vigorous measures of legislation for Oregon.

Mr. Winthrop made an hour's speech, which was listened to with very marked attention. He regretted to hear the remarks of Mr. Adams, which he thought more calculated to disturb the peace of the country than the welfare of those who disapprove of slavery.

LUTHER'S DESCENDANTS.—The Leipzig Gazette says that there are eighty descendants of Martin Luther now living, and that a pension in favor of them about to be established.

Mr. Hilliard of Ala. having obtained the floor, the House adjourned.

in Oregon. He expressed his opinion that Mr. Polk would yet betray his party on this question.

Mr. McDowell of Ohio was in favor of the notice immediately. His speech was principally extracts from the President's Message and the accompanying documents.

When he took his seat, Mr. Rhett of S. C. took the floor, and made a strong speech against the rash measures now precipitated by the War party in Congress. He had voted this morning in Committee against the Resolution for the Notice.

He said no war but defensive war was justifiable. If we go to war about Oregon, we can never get it till we vanquish England on every sea and continent.

Mr. Rhett made some allusions to Mr. Adams that he was opposed to the last war.

Mr. Adams asked if the gentleman charged him with opposing the last war.

Mr. Rhett.—I do.

Mr. Adams.—Then the gentleman is mistaken. (Laughter.)

Mr. Rhett reiterated his opinion.

Mr. Adams said that the gentleman from

reside right not know the history of one so

Russian by Mr. [REDACTED] did not misrepresent

Mr. Jefferson's and Mr. Madison's measures

The gentleman reminded him of the Knight in Don Quixote, who insisted upon lashing his Squire for the sake of his beloved Dulcinea. He probably wished to lash his (Mr. Adams's) back for Massachusetts. He venerated Massachusetts, but he was not responsible for all the acts of that State. Here Mr. Adams's eye kindled with fire, and he pointed his finger over the way to Mr. Rhett, and said I am glad to be able to say that it is more from ignorance than malignity that the charge is made.

Mr. Rhett then took up the Western and New York Loco Foco and handled them pretty roughly.

There had been talk of rumors of games, &c. He, too, had heard of rumors, and he would mention some of them. Here Mr. Douglass of Ill. wished to explain, but Mr. Rhett refused to waste his time. It was rumored that the West wished to plunge this country into a war in a species of political gambling with the lives, liberty and blood of the people to make a Western man next President.

It was rumored, too, that the New York section of the party now in power wished to take vengeance on the South for having defeated their candidate at Baltimore, and therefore they would deluge this country in blood to clothe their favorite in imperial purple.

The South would not be wanting in Patriotic whenever danger came. If war did come the South would be found in the thick of the battle. But he protested against a war of aggression. Every Republic that has gone for foreign aggrandizement has fallen.

He did not wish a similar fate for this Government. The West might well clamor for war.

They were never to see a British soldier in their part of the country while the seaboard would have to bear all the loss.

Still he did not doubt the patriotism of the West.

He did not believe Negotiation at an early date was not for war till that war became imperative for National Honor.

Mr. Sims of Mo. went for all Oregon or none, now or never. He said the only time he ever felt happy was one Sunday at church when the news of Polk's election reached his neighborhood. If he could only walk into English soldiers as he did into English Grammar, the British would stand no chance.

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The Family.

MATRIMONY.

1-The man must lead a happy life
2-Who's free from matrimonial claims.
3-Who is directed by a wife,
4-Is sure to suffer for his pains.

1-Adam could find no solid peace,
2-When Eve was given for a mate,
3-Until he saw a woman's face,
4-Adam was in a happy state.

1-In all the female face appear,
2-Hypocrisy, deceit and pride;
3-Truth, darling of a heart sincere,
4-Never known in woman to reside.

1-What tongue is able to unfold,
2-The falsehood that in woman dwell;
3-The worth in woman we behold,
4-Is almost imperceptible.

1-Cursed be the foolish man I say,
2-Who changes from his singleness,
3-Who will not yield to woman's sway,
4-Is sure of perfect blessedness.

To advocate the ladies' cause, you will read the 1st and 3d, and 2d and 4th, lines together.

HOW TO GET A GOOD HUSBAND.

BY REV. STILLMAN MORGAN.

Rebekah, a beautiful and an accomplished young lady, lived in a city, called Nahor. Not far from the city, there was a well, her in common by the and proceeded toward it to get some water for the family. When she came within sight of the well, her attention was attracted by a herd of camels, in number, on their knees, asking for water. By their side sat a stranger, of sedate countenance, apparently at prayer. As Rebekah drew near the well, the stranger lifted his eyes and saw a young lady with a pitcher on her shoulder. The moment he saw her, he was deeply impressed with her beauty, modesty, and gentleness. Rebekah did not stop to make any conversation with the stranger, but went directly down to the well, filled her pitcher and came up. The stranger saw that now was his time to address. We may well imagine that his heart beat high, for the great question was soon to be decided. As she was about to leave the well, he ran to meet her; but when he came up to her, he thought it too prudent abruptly to address her on the topic which filled his heart, as it might shock her modesty and defeat the whole enterprise. Addressing her, therefore, respectfully, but timidly, he informed her that he was very thirsty and would like to drink a little water from her pitcher. She gracefully complied with his request, and, as the pitcher was quite heavy, assisted him in holding it while he drank. I cannot say how long it took him to drink, and praise the coolness and freshness of the water, to speak of the heat of the day, and to express his thanks for her kindness and courtesy to a stranger; but it was sufficiently long for the young lady to take a survey of him, his camels, and his burthens. Impressed with the simplicity and gentle behavior of the stranger, and seeing that he was very weary with his journey, Rebekah politely offered to draw water for his camels, also. So she ran back and forth with her pitcher, from the trough to the well, and from the well to the trough, until ten thirsty camels had satisfied themselves with water. All the while she was doing this, the man remained silent, wondering at her generosity and hospitality to a stranger. He might have been thinking that there was a Providence in all this, or he might have been contriving in his mind how he should ascertain where the maiden lived, and how he could get an invitation to remain with her father's family over night, for it was then growing dark, and he must soon have a place for himself and camels.

When the camels, therefore, had done drinking, he took from his pocket a gold ring, and, stepping toward Rebekah, gave it to her. He also gave her two bracelets for her bands. Upon the presentation of these, Rebekah probably mistrusted what the good man was thinking about. He then said, "Tell me whose daughter art thou? Is there room for us all to come to your father's and lodge to-night?" The maiden immediately told him her name, and, moreover, that her father had room enough for him and all his retinue. She also answered other questions, which he durst not put, assuring him that they had both straw and provender, sufficient for himself and camels; and room for all to lodge. Upon this, the weary stranger bowed his head and worshipped God. He then delicately alluded to the object nearest his heart, but durst not speak plainly to the blushing maiden. He said as much as was prudent for him to say before he had seen her father and mother. Upon this Rebekah ran to the house, and said a stranger was down by the well, waiting for an invitation for a lodgment for himself and camels, showing at the same time, the ring and bracelets he had given her. Now Rebekah had a brother, who, upon hearing her relation, ran down to the well and said to the man, "Come in, thou blessed of the Lord. Wherefore standest thou without? We are all ready; room enough; come, and welcome." Then the man went into the house. Rebekah's brother ungridded the camels and gave them straw and provender, while Rebekah provided water for the stranger's feet and the servants who were with him. By the time they had finished washing, supper was provided, and the maiden's father invited the stranger and his servants to eat. But he replied that he must do his errand first. So supper waited, while he went on to unburrish his mind.

He commenced by announcing that he was Abraham's servant, and that his master was having a beloved son, by name Isaac, he wished to see him married before he died, adding that none but a pious daughter would please the old gentleman. He was very particular on this point, for he had high expectations concerning his son. He informed them, also, that all the property had fallen into Isaac's hands. "And I have come," said he, "in pursuit of a bride for him. While at the well, this evening, venerable father, I was most favorably impressed with the appearance of your daughter. I have no doubt that she is a suitable maiden for Isaac, for God has given me a favorable token. But it is proper I should get her parents' consent."

The stranger said, coaxed Rebekah's father and mother that the call for her was from God. Then the great and decisive question was put to the parents in these words: "And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand or to the left." Then the old people piously answered in the affirmative. This answer so pleased the servant of Abraham, that he bowed himself and gave thanks to God. He then brought forth jewels of silver and gold, beside beautiful raiment for her wedding day, and gave them to the blushing bride. He presented, also, precious things to her mother and her brother. Supper being ended, all retired. I cannot say how much Rebekah slept that night, but I reckon she had not a little anxiety to get a view of her distinguished bridegroom, of whom she had just heard such a glowing description, and from whom had

begged he would not be in haste, but let the dæmon abide with them a few days, at least; as he was decided, however, they called Rebekah and said to her, "Wilt thou go with this man? And she said, I will go." Eventful morning!

The dæmons were reladen, and all being ready, the family gathered round the beautiful bride to give the parting kiss, and to pronounce upon her such blessings as pious patriarchs bestow upon their children. When the affecting parting ceremony was ended, and Rebekah and her dæmons were well seated on the camels, the whole procession moved off, following Abraham's trusty servant.

Now, at eventide, Isaac went out into the fields to meditate; and he lifted up his eyes and saw, and behold, the camels were coming. About the same moment, Rebekah saw him advancing toward the company, and inquired of the servant who he was. Being informed that it was his master, she alighted from the camel and drew a veil over her face. The good servant introduced each to the other, and gave Isaac a history of his expedition. Then Isaac led his bride to his mother's tent, and she became his wife. So Isaac was comforted after his mother's death.

REFLECTIONS.—Beloved daughters, allow me to address you a few words in the way of advice.

1. Do you think lightly of manual employment? If Rebekah had not

2. Never look for a husband, or suffer yourself to be diverted from an honorable employment, through fear that you will be found by some young man of work, and so be slighted. You may be slighted by some for your industry; but, be assured, that, to be passed by, by such, is a blessing. A good minister, whose name was Revel, had seven daughters. Being very much occupied with his public vocations, they took care of his sheep. Going to the well one day to water them, they met a young man there, who politely aided them in their task. This act of courtesy attracted the good minister's notice, and he invited the young man to his house, who soon made acquaintance with his family, married one of the daughters, became a great blessing to all of them, and a great man and a leader in Israel.

The woman of Samaria, on a similar errand to the well, met a greater than Isaac, or Moses. Follow, therefore, your appropriate business; put your confidence in the Most High; keep his commandments; and if He has a companion for you, He will find you, and order every thing for your good.

3. Let your bearing toward all, and especially toward strangers, be respectful and courteous. You may thereby entertain angels, unawares. There was in Rebekah's character a natural politeness, and yet such moderation, as much deserves imitation.

4. Treat servants well. He who met Rebekah at the well was but a servant. Yet how kindly does the maiden speak to him, and how cheerfully does she provide for him. And was she not greatly rewarded for this, by being honored with Isaac for a husband? See also how her good conduct was thought worthy of being recorded, to be read and admired by all generations, down to the end of time.

5. You cannot be too discreet and careful in your choice of a companion. Think of the numerous instances of unhappy marriages.—A pious daughter gives her hand to one who loves not God or religion. Two evils follow. They disagree, the house being divided against itself; and the "children speak half in the language of Asmodeo, and half in the language of Canaan."

6. Be advised never to contract a marriage, or at all pledge yourself until you have consulted your parents or near friends. And he who will not consult your friends in such a matter, despises counsel, is not the man to be trusted. As great a man as Moses first sought the good will of the priest of Midian, and then married his daughter. Rebekah makes no pledge, but retires until Abraham's servant has laid the whole matter before her father, mother, and brother, and obtained their consent.

7. A good rule in making choice of a companion for life is this. As certain the suitor treats his mother and his sisters. Isaac loved his mother, and had not done mourning for her, until he found and married Rebekah. Remember—a kind son and a kind brother will be a kind husband.

8. One rule more. Be cautious of marrying into a family where the marriage institution is lightly thought of. As the good old patriarch Abraham was about to die, he made provision for his son; made over his vast possessions into his hands, and then advised him to marry, that God might be honored and the world made better. Not many years after Isaac's marriage, he gave up the goad, and died in a good old age, and was gathered to his fathers.

Blessed man! Blessed family! And thrice blessed Rebekah! May all our beloved children read the history of that family; and reading, may they admire and imitate; and imitating, may they receive the blessings of Abraham.

THE MISSIONARY'S BURIAL.

It is probably known to many of our readers that Mrs. Judson, the wife of the Rev. Dr. Judson, for the last thirty-three years a missionary in Burmah, died on her passage to the United States. In consequence of fast declining health, she had, in company with her husband, sailed for her native land; the vessel put into St. Helena, and she died there, September 25, 1845. The following beautiful tribute is from the pen of Mr. H. S. Washburn, of this city. In deep feeling and eloquent pathos it is hardly sur-

passed:

Mournfully, tenderly,
Bear onward the dead;
Where the warrior has lain:
Let the Christian be laid;
No place more befitting,
O rock of the sea!
Never such treasure
Was hidden in thee.

Mournfully, tenderly,
Solemn and slow—
Tears are bedewing
The path as ye go;
Kindred and strangers
Are mourners to-day;
Gently—so gently,
O bear her away!

Mournfully, tenderly,
Gaze on that braw;
Beautiful is it;
To quietude now;
One look! and then settle
The loved to her rest,
The ocean beneath her,
The turf on her breast.

So have ye buried her—
To life and to death,
With undimmed heart,
Fear not—for the love
Of the stranger will keep
The casket that lies
In the rock of the deep.

The Chinese manufacture sheet lead for lining their tea chests, by pouring small quantities of melted lead on a flat surface of polished metal.

Poetry.

From the Weekly Tribune.

A HYMN OF LIBERTY.

BY THOMAS L. HARRIS.

NIGHT reigned with stars, and shade, and dreams,
and silently unfurled
Her spell of witchery around the weary-hearted world:
The leaves were still, the waters mute, the watchmen
slept; the bell
Of midnight lulled the stars to rest, then hushed its
hollow swell;

The blessed angel Sleep came down, and paused, with
loving care,

An opiate from his crystal urn upon the downy air;

In Moon's hushed bosom Love and Hate, and Joy and
Sorrow lay,

Like foes on blood-wet battle-fields, who wake to strife
with day.

When, lo! like shadows through the gloom, a weak
yet daring band
Stalked warily, with voices mute, and bright, bare
blade in hand.

Their robes were rent, their feet were torn, their faces
darkest tan,

Yet flashing eye and fearless brow revealed the God-

like Man.

From Carolina's fever-swamps, from Georgia's slave-

cured sod,

From fetters on the limb and soul, through banded foes
they trod.

For Freedom, with her mother voice, had led the
saints—

Like Israel through the opening waves of Egypt's
blood-red sea,

They stemmed Niagara's rushing tide—those noble
ones were free.

They stood, redeemed and disenthralled, upon the
wave-washed sod,

And proudly, grandly claimed again the birth-right gift
of God.

The catafalque lifted up 'tis solemn sounding voice,

And bade them in the glorious dawn of Freedom's day
rejoice;

And thus their song of jubiles rang forth, and rose on
high.

While all the morning stars sang in its echoes through
the sky:

We are free! we are free! we are free!

As the stars that tread the skies;

And joyously, oh God! to Thee
Our triump-halls shall rise.

For Thou hast led us on,

Through solitude and night,

Till Freedom's blessed home is won,

And vain the Foe-man's might.

The chains are cast aside;

The oppressor's reign is o'er;

The dungeon-door shall by preyed

With our blood and tears no more.

With hearts and voice we raise.

Our hymn, oh God! to Thee;

Reverend thou Earth and Sky our songs,

—We are free! we are free!

That trumpet hymn! it dieth not; it sounds not in
the air;

Leches now with thousand tongues o'er many a
Southern plain;

Asiform—having the form and nature of
an elastic, invisible fluid, like air.

Aliment—that which nourishes animals or
vegetables; the nutritive quality of food, dissolved
and blended with the juices of the stomach, or the moisture of the soil, and con-

verted into chyle or sap, by the digestive pro-

cess and taken up by the chyle or sap-carry-

ing vessels.

Alluvial soils—formed by the action of
water, as river flats; composed of various and
heterogeneous materials.

Antiseptic—applied to those substances
which check or resist putrefaction, as salt
charcoal, &c.

Culmiferous crops—the grains and the
grasses which have smooth, jointed stalks,

(culms,) and seed contained in chaffy husks,

as wheat, timothy, &c. These have gen-

erally fibrous roots.

Strata—the plural of stratum; beds or lay-

ers of earth, or other substances.

Gum, or Géme—(the product of organic
matter, and the food of plants.—*Farmer's Comp.*

Definitions of Terms used in Agriculture.

Adverb—having the form and nature of

an elastic, invisible fluid, like air.

Aliment—that which nourishes animals or

vegetables; the nutritive quality of food, dis-

solved and blended with the juices of the

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Alkaline soils—formed by the action of

water, as river flats; composed of various and

heterogeneous materials.

Antiseptic—applied to those substances
which check or resist putrefaction, as salt

charcoal, &c.

Brassicas—cabbages, &c.

Caulic—cabbage, &c.

Caulic